Sunday School Column.

The Sunday School Service.

Second Quarter, April 6th, 1884.

Paul's Third Missionary Journey, Acts 18 : 23—28 ; 19 : 1—7. Time : A. D. 54.

A. D. GNAGEY.

Introduction : The lessons for this quarter are immensely practical. As in the previous quarter, Paul is the great actor, and his character as a representative christian, should ever be kept before the minds of the pupils. He possessed those qualities which so well represent the divine manhood, viz : courage, kindness and humility. His character before his conversion should be carefully contrasted with that after his conversion, and the pupil impressed with the marvelous influence the Christian religion has on man. A few years ago, we found Paul with a fiery zeal persecuting the saints ; now he devotes all his time and best talents in converting the world to the very faith for which he persecuted others. The missionary spirit is the spirit of Christ and every truly converted man possesses it. Outside of Christ, Paul was the greatest missionary that ever lived. His body and soul were wrapped up in his spiritual mission to convert the world to the revelation of Jesus Christ. In the study of these lessons, such facts as the above concerning the character of Paul should be vividly impressed upon the hearts and minds of the pupils. If teachers are properly prepared, the lessons can be made not only instructive, but interesting.

This quarter opens with a lesson on Paul's Third Missionary Journey, leaving Antioch, perhaps, never to return. he visited the churches already established, "strengthening all these disciples." In these days we hear much said about rules and regulations and church legislation necessary to keep the brethren in union and of one mind. Paul knew no such order. He came to the brethren with the message of eternal truth, no creed. no "minutes," only God's word. Paul's mission was to found churches, then by visiting them and writing letters to them, the further instructed them in the christian life, and encouraged them to go on to perfection. He much desired to visit all his brethren and teach them in the ways of the Lord. Alas ! how few follow his example. He knew no such thing as sending committees to "set churches in order." He was entirely ignorant of this modern idea of strengthening the disciples. When under his preaching, the Gospel made such rapid progress, and extended its privileges to the Gentiles, a few self-righteous Jews raised the question as to the conditions on which the Gentile could be admitted to church privileges. The question was agitated until a council was called at Jerusalem to settle the difficulty. This council called many missionaries from their fields of labor, and the spread of the Gospel was retarded by it. It was hoped that such meetings would never need to be repeated, for the question of church fellowship was once and forever settled. The Gospel of Christ is an all-sufficient rule of faith and practice, and whatsoever the Lord does not require, men have no right to make a test of christian fellowship. Paul, of course, in his preaching referred to this meeting and its result, but he had no decisions of uninspired men which he would enforce and cast out those who would reject them.

Before Paul reached Ephesus some strange things took place there. The incident is one of the most interesting and instructive in the narrative of the Acts. We have here an example of great humility, as also of the necessity of not only the *truth*, but the *whole* truth. A certain Jewish convert, born at Alexandria, came, for some unknown reason, to Ephesus. He was a very learned man, especially in the Old Testament Scriptures.

He had the advantage of being reared in a city of great educational facilities, having a library of over 700,000 volumes, the largest in the world at the time. His instruction was chiefly in the prophecies relating to the coming Messiah ; besides his knowledge, he was "fervent in the spirit," willing to teach and be taught ; but he possessed only fragments of truth as revealed in the New Testament, and seems to have been ignorant of some of the most vital elements. He assumed the responsibility of a teacher, which perhaps he should not have done, though it appears from verse 27 that he was a good man, at least, he recieved letters of recommendation. He began to teach boldly in the synagogue, but some of his hearers soon found that he lacked some of the necessary qualifications as a religious teacher. A man must have a personal knowledge and experience of the truth he would impart to others. Apollos knew only the baptism of John ; what he knew he knew well, but he did not know *enough*. What he taught was truth, but we see in this the consequence of a "fractional orthodoxy." We learn :

1. He who would teach must have knowledge himself.
2. It is not sufficient to teach truth only.
3. We must teach the *whole* truth.
4. To divide or halve the Scriptures, and teach part of it only, is worse than no teaching.
5. A thorough knowledge of the Gospel is the best preparation to lead men to Christ.

Aquila and Priscilla perceived that Apollos, though eloquent and profound in knowledge, was ignorant of some of the vital elements of the Gospel, and they proceeded to show him the way of God more perfectly,

1. Those who claim woman has no authority to teach, that she has no sphere as a religious teacher, and should be silent, should come and see this learned and eloquent man instructed in the ways of the Lord by this Christian woman. The Gospel has elevated woman to her proper sphere in life. Let not man rob her of her position.

2. Those who would learn a lesson of humility should come and behold this great and learned teacher take the seat of a learner at the feet of this woman. True humility consists in an acknowledgement of our weakness and inability, and our willingness to learn and be instructed. Apollos, after receiving his instructions, went to Corinth. Here his eloquence attracted such attention, as almost divided the church. See 1 Cor. 3 : 4, 5, 6.

When Paul reached Ephesus, he questioned the disciples with reference to the Holy Ghost. The answer he received revealed the fact that they were entirely ignorant of such a person as the Holy Ghost. This proves that they were gentile converts for we can scarcely imagine Jews to have been ignorant of such a vital element in their religion. Upon hearing Paul's instructions, they were baptized not into the name of John the Baptist as before, but into the name of the Father, and of the Son, and of the Holy Ghost.

The office of the Holy Spirit,

1. As a comforter and teacher. John 16 : 7, 8, 9, 10, 11.

2. As a creator. Genesis 1 : 2. Job 26 : 13. Psalms 104 : 29. 1 Peter 3 : 18. Rom. 8 : 11.

3. His personality. John 14 : 16, 17.

Minister's Topic : Necesity of a knowledge and faith in a Holy Ghost, or office of the Holy Spirit.

I hope, hereafter, to shorten this exercise considerable, giving the merest outline. Teachers who expect to be successful, must search their Bibles diligently. Learn to make truth attractive. For infant classes, be sure to intersperse the exercises with frequent illustrations. For all this the Bible is an inexhaustible treasury. Cease reading and *study* it. In every lesson aim to bring out some important truth. How many are going before their classes without a knowledge of the Bible! Resign your position if you have no time to prepare your lesson. There might happen to be a Precilla in your class, and she may lead you away and instruct you. Attend Bible class.

Should the minister be superintendent of the Sabbath school ? A. D. GNAGY.

That all depends on circumstances. If there is no one better qualified for the position, in the congregation than he, and his appointments will permit of it, undoubtedly he should superintend, even if he has to work a little harder in order to do it. You want the best man to fill that office no matter who that is. It is not every minister that can superintend a Sabbath School. There is something needed besides being well versed in Scripture knowledge. I have often heard ministers, who were good preachers, address Sunday school scholars, and it was a total failure, as far as a Sunday school address was concerned. The reason was. they forgot they were talking to children. What they said would have made a good sermon. The qualifications that make a successful Sunday school superintendent are peculiar. They are not found in every minister. A Sunday school should have life. It should never drag. As soon as it drags it dies, as far as usefulness and interest is concerned. Most of our ministers, especially if they don't want to do all the talking, will make good superintendents. A great many of our ministers think that the Sunday school is not part of their work. It should be a very important part. Then, again, it is thought that we ought to put some one in the office, even if they are not qualified, so that they may learn and become qualified. While this learning process is going on the school suffers.

The idea of changing superintendents every quarter or so, is another great mistake. When you have got a good superintendent, keep him. And if you put your best man in you can see at once that a change will be for the worse. E. MASON.

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Sandusky Arrive	*8 55			
Sandusky Leave	4 07			
Chicago Junction	6 35	2 55	9 15	
Shelby Junction	7 08	3 50	9 48	a. m.
Mansfield	7 35	3 11	10 15	5 15
Bellville	8 07		10 49	5 45
			P. M.	
Mt. Vernon Arrive	8 52	4 12	11 36	6 30
Newark Arrive	9 50	5 05	12 55	7 15
Columbus Arrive		8 40	2 40	8 40
Columbus Leave	8 20	3 30	11 40	9 00
Somerset Arrive				
Junction City				
Mansfield	7 35	3 11	10 15	5 15
Newark Leave	9 50	5 05		
Zanesville Arrive	10 36	5 58	2 53	7 49
Zanesville Leave	A. M.			
Cambridge	11 26	6 39	2 50	8 50
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	P. M.	P. M.	a. m.	
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Wheeling, city time,	9 40	P. M. 3 00	11 35	A. M.	P. M.
Bellaire	9 35	3 00	11 27		
Barnesville	10 57	4 10	A. M. 1 00	10 31	6 04
Cambridge	11 51	5 09	1 58	11 30	7 05
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Columbus Leave	12 10	5 0	2 55	5 00	
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